

**Strikes.**

Strikes are quite proper, only strike right;  
Strike to some purpose, but not for a fight;  
Strike for your manhood, for honor and fame;  
Strike right and left till you win a good name;  
Strike for your freedom from all that is vile;  
Strike off companions who often beguile;  
Strike with the hammer, the sledge, and the axe;  
Strike off bad habits with burdensome tax,  
Strike out unaided, depend on no other;  
Strike without gloves, and your foolishness smother;  
Strike off the fetters of fashion and pride;  
Strike where 'tis best but let wisdom decide;  
Strike a good blow while the iron is hot;  
Strike, keep striking, till you hit the right spot.—Sel.

To Bro. J. R. Spacht, Dunkirk, O.

BY C. H. BALSBAUGH.

**BELOVED IN THE LORD JESUS:** All the God-born share in a common stock of thoughts, feelings, resolves, efforts, sacrifices which set them off from all the flesh-born, whether among the non-professors, or nominal believers. Religion is not a fancy, nor a dream; although many who call themselves Christians, are no more than fanciful dreamers. To say Lord, Lord, is not synonymous with "I live yet not I, but Christ liveth in me." To be in the world is one thing; to be alive while in it, is something vastly different. Our world and God's world are far from identical. He has an ideal which in Christ will some day be real to all the elect. Now the world lieth in the wicked one; "but be of good cheer: I have overcome the world." Christ was the normal Man, and all his relation in the flesh, radiating to all that lapsed from its original estate through the instigation of the devil, were accordant with the primal purpose of Jehovah. Emmanuel is the epitome of the universe. To see Him is to see the Father, and to know both is eternal life. No man cometh to the Father but by Me. This demands a complete wrench from the flesh life. Blessed be God that death supervenes on sin. Death serves a double purpose. It makes redemption possible, and also symbolizes the inner dissolution and recreation essential to our restoration to the divine likeness and favor. This world is only an outlying speck in the vast realms of the All-Proprietor, too small to fill the aspiration of an immortal soul. Christ came to reimpres our normal proportions and relations. Nothing so effectually stops the mouths of the vain babblers who deny the essential immortality of the soul, as the two grand cognate facts that human beings all the world over and through all the ages could not be satisfied with anything short of God, and that nothing less than God in the flesh sufficed for redemption. The Bible from beginning to end recognizes these facts, and bases all its teachings upon them. Christianity is the full sense and enjoyment of the soul's capacity and destiny in accordance with the eternal periscope of Jehovah purposed in Christ Jesus. Eph. 3:11. Because Jesus Christ lived God's ideal of humanity, the world knew Him not. Because we "walk even as he also walked" the world owns us not. If it does, we are none of His.

"O foolish Galatians, who hath bewitched you" may be said of the majority of Christendom, and of many in our own fraternity. O how hard to break with our very selves. Not the Cosmos but the Microcosm is the field where the individual Armageddon must be fought. The Christminded are a little flock, despised even by Christendom; they are the light and salt of the earth; they do not murder each other for opinions; they endure all things and witness for the cross even unto death, and that daily. Their hearts are too closely and divinely knit to be rent asunder by honest and meek variations of thought, and instead of growing apart through carnal conceptions and preferences, they are ever growing more and more into Jesus and each other. Only the fleshly and selfish and sin-bloated are the Achans of Israel.

To know the Bible well and to know Christ better, makes us wonderfully divine in wisdom, temper, and demeanor. God is in the Christian's silence no less than in his prayers, preachings, and verbal testimonies day by day.

To have the life hid with Christ in God is to have in our innermost the gushing spontaneity of the divine incarnation. Things seen and temporal are absorbed in, and utilized for things unseen and

eternal. The purse belongs to God no less than the heart. To withhold it from the demands and ministry of the Cross is robbery of God. To misuse our sublime, God-given, Heaven-and-hell-reaching reproductive power, is moral uncleanness and rottenness. "Ye are not your own." "Present your body a living sacrifice, holy, acceptable to God." This is the "High Calling of God in Christ Jesus."

**Salvation.**

BY S. A. LEEDY.

Salvation is of the Jews, is the language of the Savior. The Jews were represented as the good olive tree, and the Gentiles as the wild olive tree. Every professor of the Lord Jesus ought to have this knowledge or understanding that salvation is of the Jews and the Gentiles have to be grafted contrary to nature into the good olive tree. We should not boast against the branches, but if we do boast we do not bear the root, but the root bears us. Neither the German Baptist brethren nor the Old Order brethren nor any other organization is the root of the good olive tree.

Brethren let us not be wise in our own conceit, and become highminded, and boast as being the root of the good olive tree.

The Apostle says, if the root be holy, so are the branches. The branches are all holy that the root of the good olive produces; but the wild olive tree will not produce holy branches, but will have to be grafted contrary to nature into the good olive tree in order to partake of the root and fatness thereof; and if we partake of the root, we will bear the root; but if the root will have to partake of the fatness of us, then the root bears us.

Brethren, it is a consolation that salvation is not of the Old Order brethren nor of the German Baptist brethren, but of the Jews; and there is no organization that has any legal claim as being the root of the good olive tree, it seems, by the appearance of the so called legislative power that pretends to be based on the foundation of the council held by the Apostles at Jerusalem. The Apostles were Jews inspired and competent to determine between the law of Moses, and the Gospel, and how much of the law should be imposed upon the Gentiles, and certain men which came from Judea to Antioch, taught the Brethren (Gentiles) and said: Except ye be circumcised after the manner of Moses, ye cannot be saved. The Church could impose circumcision upon the Jews, but not upon the Gentiles. Those that taught the Gentiles circumcision, were of the sect of Pharisee.

We want to remind our good old brethren that the day of inspiration is past, and that the council at Jerusalem was not intended to make laws, but to determine what part of the law of Moses should be imposed upon the Gentiles that believed.

We will call the minds of our good old brethren to the council at Jerusalem, and we want them to consider and reconsider this matter seriously. The Apostles were no legislative body. The legislative power belongs to the Lord, and the executive power to his Son; and the Apostles never added anything to the law, neither did they take from it. The Jewish elder of the church could impose the whole law upon the Jewish converts if they saw proper, but not upon the Gentiles.

If there were any Pharisees at this time and would advocate circumcision, there would be no need of going to Jerusalem but only refer them to the decrees of the elders or Apostles.

Now let us all examine ourselves and see if we bear the root or if the root of the good olive tree bears us. It is to be feared that the good old brethren do not bear the root, but they want the root to bear them.

Brethren, remember that we are all branches taken from the wild olive tree, and if the wild olive will sprout it will produce the same fruit. The tame olive tree has no stump to sprout, but we know that if the root is holy, the branches will be holy also.

**Religion.**

BY MARY A. MURRAY.

Are we true to our religion? Have we got true religion in our hearts that is able to render us happy through life? That can give us higher hopes even when every thing is dark and gloomy with trials and disappointments? When we see persons enduring trials such as the first settlers of America did, we see pure religion peeping out among their various difficulties.

Their simple object was to find a home somewhere where they could live in the full and free exercise and enjoyment of their religion. And this an object which, under the circumstances of

the case, was not to be carried into effect without great firmness and perseverance. They left behind them, in their native country, a thousand objects which the world holds most dear. Despised and outcast, they came to these "inhospitable shores" in sorrow, and weakness, and poverty. They suffered from want of provisions, from the prevalence of wasting sickness, from the storms and cold of winter, and from the watchful jealousy and hostility of savage tribes. Though sincerely and ardently religious, it cannot be denied that they had their seasons of discouragement; and often feared and often doubted. But when all without was darkness, and even when the inward light burned dimly, the high purpose for which they once so deliberately and prayerfully formed, remained unchanged. Could they have endured all this if it had not been for their strong and unwavering faith in Christ? If we have true hope in Christ; pure and undefiled religion shed abroad in our hearts, it will enable us to bear up through all. If need be, we could go with John Rogers to the burning stake; go with others to the strong jaws of the raging lion, that be waiting to tear our body to fragments; could go to the executioners block, there with our neck bared to receive the blow, which will end our mortal existence, whisper the name of Jesus. We would suffer all this rather than denounce our religion. If we have such religion as this we would rather, if it be God's will, spend a shorter time here than have our souls lost, forever lost! But the time has come when a Christian, in this country does not have such trials as these to contend with. They are protected by the laws of the land, and heaven smiles her blessings down upon them. After looking over what others had to endure why can't we live more wholly to Jesus? Can we not leave a little more worldly pleasure, a few bad associates and live more in honor to the cause of Christ? Let us pity the poor sinners who will not give a little worldly pleasure in exchange for their souls. They do not have to leave their homes and other enjoyments as the Pilgrim Father's did.

Poor sinner! all that loving parents, brothers, and sisters can do you still unheeded the warning voice. Many are the prayers offered by loving friends for you; many tears are shed over your sad fate; and above all Christ has died for you; laid down his life that you and I through his precious blood might have eternal life.

Do you wish to meet those dear friends that have gone home to Heaven? Those that have so often longed to see you preparing for a better world. Delay no longer; disappoint no others; but turn from your ways, and be welcomed by loving brothers and sisters into God's family, which causes angels to rejoice.

Seek pure and undefiled religion, that gives sweetest pleasures while we live, comfort in the hour of death, and hopes of meeting in that Heavenly Canaan, our dear, dear friends who have left this world of care and gone to that Glory World.—Aleppo, Pa.

**Stepping Stones to Success.**

Learn your business thoroughly.

Keep at one thing—in no wise change.

Always be in haste, but never in a hurry.

Observe system in all you do and undertake.

Whatever is worth doing at all is worth doing well.

One to-day is worth two to-morrows.

Be self-reliant; do not take too much advice, but rather depend on yourself.

Never fail to keep your appointments, nor to be punctual to the minute.

Never be idle, but keep your hands or mind usefully employed except while sleeping.

Use charity to all; be ever generous in thought and deed—help others along life's thorny path.

Make no haste to be rich; remember that small and steady gains give competency and tranquility of mind.

He that ascends a ladder must take the lowest round. All who are above were once below.

Think all you speak; but speak not all you think;

Thoughts are your own; your words are so no more—

Where Wisdom steers, wind cannot make you sink;

Lips never err when she does keep the door.—SEL.

Strength must be found in thought or it will never be found in the words. Big sounding words, without thought corresponding, are effort without effect.

Sometimes the "heaviest wheat of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—W. M. TAYLOR.